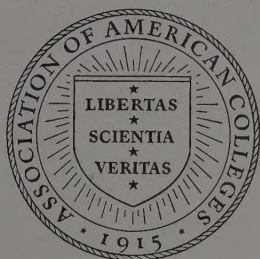


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THE COMMISSION ON
CHRISTIAN HIGHER EDUCATION

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It shall be the policy of this publication to keep before the colleges and universities the pertinent issues of the day. The Association of American Colleges BULLETIN will carry additional information on the work of the Commission.

EDITORIAL NOTES

THE COMMISSION ON CHRISTIAN HIGHER EDUCATION

The National Conference of Church-Related Colleges, the predecessor of this Commission, was organized in 1935 with a membership of fifty-six colleges. Today, participating in the program and benefits of the Commission are all of the six hundred and fifty college members of the Association of American Colleges; also eighty-two church-related colleges which are not members of the Association and in addition there are ten applications for membership awaiting final approval.

The Commission during the past thirteen years has been active in emphasizing the place of religion in education, especially at the college level. The activities of the past decade have been influential in emphasizing the importance of a united front for the cause of Christian Higher Education. On that foundation we are attempting to build a significant structure of service.

The expanded program of the Commission includes conferences and programs, public relations, publications and research. It will continue to give emphasis to the fundamental place of religion in education, in the formulation of a Christian philosophy of life, the development of Christian character in the individual, and the establishment of a Christian social order.

Higher education will fail in its service to society unless it holds high certain standards and values. There is an obligation to individual students to assist them in discovering a core of values which will provide them with a center around which their own lives may be built and which will motivate them in their social relationships. Religion is a force with which education must reckon in assisting the student to develop an adequate philosophy of life. Religious forces can ill afford to sit idly by and watch secularism spread more extensively. Our colleges and universities must re-emphasize the place of religion in all human relations.

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A CHRISTIAN PHILOSOPHY OF EDUCATION AS A FOUNDATION FOR RESPONSIBLE CITIZENSHIP*

DR. HUNTER B. BLAKELY, *President, Queens College*

History is fashioned by the creative minorities, and this may be either for good or for evil. It is that creative group, however small, that so out-thinks, outplans, and outlives their contemporaries that they are able to reach out and to lay their hands upon the future and fashion it according to their purposes.

The mystery of history for me, which not even a Toynbee has solved satisfactorily, is what caused the graveyard of the nations. Why these tombstones to Assyria, Babylonia, Egypt, Persia, Greece, Rome, Germany and Japan? Can it be that either the creative minority failed to exist or that a creative minority arose, as we have so recently witnessed in Germany, to send a nation down the wrong road to destruction?

The Christian educator belongs to a creative minority which, I believe, holds the only hope for the future. This world now must move in a Christian direction or it moves along the road of destruction. There is no other alternative—it is Christ or chaos.

In a recent restudying of history it appears to me that every great forward movement of mankind in the past two thousand years has received its impetus from some small group of Christians who were daring enough and sufficiently intellectual to take the Christian religion, reinterpret it, and apply it to their own generation, making their Christian faith the most relevant fact of their day. The peril to Christian faith always is that it may become irrelevant. If it does not speak about contemporary problems in terms understood by the ordinary man, it can never grip the consciences and hearts of men.

Take a long look across history and in those creative periods when civilization went forward, some creative minority within the Christian fellowship made Christianity the most relevant fact to life. Think of Paul and the other apostles, of Augustine as Rome fell before the barbarians, of St. Francis as he made Christ real to the men of the 13th century, of the Reformers in the 16th century, and of Wesley and his Oxford group in the 18th century. Again our contemporaries need a creative minority bold enough and intellectual enough to make this Christian faith of ours the most relevant fact of the 20th century so that it can again grip the souls of men and send civilization upward.

We must have better men and women if we are to have a better world. If we are to have better folks, we must get them motivated by great convictions. Christianity must capture the intellectual life of our generation. A Christian philosophy must dominate our thinking. If ever the church college had a challenge it is now to produce such intellectual leadership that again Christians will outthink, outplan and outlive their contemporaries, and by God's grace, fashion a Christian future for world civilization.

*Address delivered at Southeast Conference of Church-Related Colleges, Scarritt College, Nashville, Tennessee, July 26, 1948.

Democracy is deeply rooted in Christian faith. The most dangerous blind spot in modern life is the impression that we can preserve the fruits of democracy without its roots. The concepts of democracy—freedom, respect for life, the worth of the individual, a sense of personal responsibility—are not basic but are derivative, flowing out of our Christian heritage. Democracy needs to rediscover itself. It should put aside the habit of taking itself for granted, of forgetting its own origin and should explore its own foundations. There are certain central convictions which lie at the basis of democratic freedom which are derived from a Christian philosophy and which do not yield to synthesis. Democracy is rooted in the divine purposes concerning man, his duty and his destiny, and his relation to the God who has revealed Himself in Jesus Christ.

Democracy may be defined as that form of government and society which rests more than any other upon the conviction of the dignity of man. The mood of the early years of the 20th century was a curious combination of abounding optimism, of growing cynicism and, finally, of godless ideologies.

There was a day in this 20th century when it was commonly said that men were getting richer, wiser, busier and more numerous every year. The Golden Age lay just around the corner and with a little more time man most certainly would arrive. Sin had become decidedly antiquated; and whatever truth there was in that discarded idea would soon be cured by more soap and additional bathtubs, by providing greater recreational facilities and by getting rid of inhibitions. Let social service and progressive education work for a few more years, and the new troop of youth would become saints. Significantly, however, all this progressive goodness had a materialistic flavor. It contained little of moral and spiritual value. It forgot that "power is good if he be good who has it." It failed to understand that if man has power to do more good, he also has power to do more evil. With his hands and pockets full of trinkets, the modern man went up into his temple to pray, thanking God that he was not like other men with fewer gadgets, with hands and clothing a bit more soiled and who perhaps belonged to another race. Modern man had committed the subtle sin of "goodness."

Along with this there was a growing cynicism as to human worth. It became first noticeable among unbelieving intellectuals. A modern philosopher stated that "astronomically speaking man is almost totally negligible." A mathematician chimed in that there seemed to be a cosmic indifference to the individual. Finally, the average man began to wonder if after all the individual had any real worth.

In an atmosphere such as this there arose the Nazi and Fascist states denying the worth of the individual. These godless ideologies stripped men of all intrinsic worth and made them cogs in the great wheels of state. If the individual appeared dangerous or no longer useful to the self-appointed leaders, he might be imprisoned, banished or sent to an extermination center, or anything else which pleased the dictator. Why be concerned with an individual, if he is merely a product of material forces with no eternal destiny?

It becomes again clear that man can understand his real nature only

in the light of God. When man attempts to find his true place in the universe apart from God, he gets a curiously unstable estimate of man's importance, fluctuating between nothing and everything.

Man's value becomes plain in the light of God's creation and redemption. Man is God's creature, more than any natural product, for he is made in God's own image, a spiritual personality capable of decision and of love. In the evaluation of Christian faith there are no worthless personalities. It matters not how weak, deformed, ugly, unattractive, he may be; it is not a question of his race, his nation, or the class from which he came; but Christ has died for him and therefore he is of infinite worth. The Christian religion puts upon every living man the stamp of eternal value. It is Jesus who tells men that they are of more value than sparrows, that the very hairs of their heads are numbered; that they are of consequence because they are of consequence to God.

Upon this Christian conviction rests all democratic government. Nowhere except in Christianity has such faith concerning the worth of the individual ever flourished, and nowhere except upon Christian faith has democracy a possibility of enduring. The basic teaching of Christianity about man is in the blood stream of democracy. If every human being is sacred before God, then human values are the highest in the world. A good society is that which best serves to enrich the experiences of men and makes them worthier children of God. God plays no favorites. In His sight there are none who are inherently superior or inferior. He expects every person to take his place in the great plan and do his own work to the best of his ability.

The second foundation upon which democracy rests is supreme loyalty to God. There was for the founders of our nation a loyalty above the loyalty to the state and to the rulers of the moment—the loyalty to an Eternal God. They believed that there were supreme rights more fundamental than those incorporated in human laws, the inalienable rights of man as man before God. The fathers of our nation attempted to embody these fundamental principles in the Constitution of the United States, but they would have been the first to declare that this document should be changed if it were shown that the Constitution of the United States violated the inalienable rights of man as man before God.

It is this higher loyalty which ever has led toward freedom. Out of the catacombs of ancient Rome, out of the persecutions of the Middle Ages and from the concentration camps of today, sound those soul-stirring affirmations of Christian heroes—"Man's first loyalty is to God in Christ."

It is in the acceptance of God as King of kings and Lord of lords that all true liberty lives. It was that higher loyalty which led Washington to lead a rebel army against the British Empire and caused the Continental Congress to frame the Declaration of Independence. The placing of man's first loyalty in God above all lesser loyalties—whether of state, of ruler, of race, or of class—is fundamental to democracy. Let man fail to acknowledge God's sovereignty, and he cringes before every little upstart dictator of the hour. Let him maintain faith in God who rules supreme, and he has courage and conviction, if necessity arises, to defy all human rulers and to obey God rather than men.

These lesser loyalties are insufficient for mankind. The little loyalties to a temporary dictator, to a single nation, to a restricted class, are bound to clash, for these interests are in continual conflict. A lesser loyalty is not sufficient to motivate the living of mankind. Man must have a higher loyalty, something supreme, and unless he finds it there is little hope either for his future or for his freedom. We must get the feeling deep down into the very bones of the ordinary man that God rules supreme, a moral God, and that there will be, quite literally, hell to pay if His will is not obeyed.

In the third place, there lay at the basis of our democracy a cultural tradition and a Christian code of ethics. The founders of this nation were gathered from many lands, but they came with a common cultural tradition. With all their diversities they held a common code of ethics. Their moral ideals were rooted in Christian principles which had been taught to their European ancestors for hundreds of years. As individuals undoubtedly they frequently failed to measure up to their ethical ideals, but fundamentally they held the same vital conceptions about right and wrong based on religious convictions.

They left their old-world homes determined to be free, and willing to pay a great price for this liberty. They were united with a common purpose, to obtain rights to life, liberty and the pursuit of happiness. Their belief in equality of rights was strengthened by their allegiance to the ideal of fraternity. Men were brothers, and each individual had a moral obligation to protect and cherish the rights of others and to promote the common welfare. They insisted that a man's rights must be measured in view of the rights of others and of the larger interests of the rights of society as a whole. In recent years the hue and cry in America has been for rights and privileges; our forefathers put the emphasis upon responsibilities, which alone make rights and liberties possible. Social responsibility is essential to the democratic way of life.

The cultural background upon which America grew strong and great had drawn upon the resources of the Christian religion. It never could have existed apart from Christianity. Our forefathers were held together by a common moral code. They had similar ethical conceptions of good and bad. They were able to think similarly, to make common valuations of right and wrong upon fundamental matters, to hold in common great ideals of liberty and fraternity, because their ethical code had come from a common religious source.

In our day there has developed a situation in which we lack a common frame of reference. Even the citizens of the United States do not mean the same thing when they talk of right and wrong, of freedom and democracy, of responsibility and duties. When we talk to those of other nations we find even more that we lack a common frame of reference. How can an American talk with a Russian with regard to democracy, liberty, truth, the rights of man, and understand the other, for the terms do not mean the same thing?

Within our modern society we must again have a creative minority to fashion the thinking of the future. Where may this creative minority be found, unless within the church-related Christian college and among its products? Again the great convictions of our Christian faith must come

to the forefront of human thinking. We must again somehow recapture the intellectual leadership of our generation. Christianity must become the most relevant fact to this 20th century. The great convictions of Christian faith must again permeate the intellectual thinking of men. The battle for the world today is at the heart a war of ideas. God must be presented as more than an appendix to his own creation. God again must become in the thoughts of men the one thing that matters. Men must know that when they have dealt with everything else, they still must reckon with God. Faith must be revived that God is on the side of the centuries against the hours. Men who look to God are they who become courageous, optimistic and humble.

THE BEARING OF RELIGIOUS ORIENTATION ON THE CURRICULUM OF GENERAL EDUCATION IN THE CHURCH-RELATED COLLEGE

DR. A. R. KEPPEL, *President, Catawba College*

The task of higher education, particularly higher education as offered by our so-called church-related colleges, must be to give to learners a religious orientation, a central and basic religious core that transcends all knowledge and all life. Theoretically, there are few administrators of church-related colleges who would fail to concur in such a position. Yet, we all know that there are not many who prove this philosophy by means of their curricula of general education.

In the consideration of this theme, the following definition of terms shall obtain: "*Religious orientation*" shall mean finding one's religious bearings, finding one's place and service in the local church either as prospective lay members or as professional workers, the relation of the religious dynamic to all of life. "*The curriculum of general education*" shall mean the entire program of the educational institution (apart from professional and strictly vocational training), i. e., the required courses of study, the elective courses and the so-called extra-curricular activities of campus and off-campus life.

Religious orientation in the curricula of general education in our church-related colleges seems to fall into four classifications: (1) Formal required courses in religion and in religious education. (2) The purposeful interpretation of the religious core and of the religious dynamic in *all* courses of *all* departments. (3) The establishment and maintenance on the campus and in all campus activities of a Christian atmosphere and a Christian spirit, created by and reflected in the type and content of extra-curricular activities. (4) A conscious and purposeful correlation of college and community life, especially in relation to the program and activity of local churches.

(1) Formal required courses in religion and in religious education

The practice of institutions in this respect is again governed largely by the basic philosophy and objectives which they consciously or unconsciously reflect. In some institutions, where a deep religious conviction obtains, such specific courses constitute a part of the required curriculum. But in other institutions, where no deep religious conviction obtains, often required courses in religion are also comprehended as a sort of pious front

and conscience easement. And so one never can quite know the real incentive. Many institutions have established core curriculum which embraces required work in religion even as it demands required work in other cultural and technical departments.

Although such required formal courses in religion guarantee nothing specific in terms of religious orientation, yet it would seem that to require courses in all areas except religion would obviously result in a negative psychological effect on the student in terms of the basic importance of religion in life. It would seem clear, therefore, that required courses in religion, taught by competent Christian scholars, are not only sound, but essential. And not to be considered lightly is a recent trend to offer in the senior year an orientation course—a course that would attempt a correlation of all the many facets of knowledge, welding them together and giving purposeful direction to the aggregate. In such a course, “religious orientation” may well become the focal objective of all learning and of all life.

It is necessary, however, to sharpen the objectives and content of such courses in religious education. It must be recognized that in the college student group are those who plan full-time Christian service as well as those, greater in number, who will belong to the laity. Fundamentally, it would seem that meaningful college education should be organized around issues of living rather than around technical requirements of graduate schools. Perhaps “students should be required to choose an area in which to develop competency in living,” for although “knowledge is necessary, it has value only for the use to which it can be put.” Therefore, it would seem that the eventual destination of a given student in terms of his ultimate profession or vocation should play a far less pertinent part in differential curricula, although the problem of reconciling college courses with hard and fast requirements of some of our present professional schools must not be overlooked.

(2) *Purposeful interpretation of the religious core and of the dynamic in all courses of all departments*

For instance, students in the field of commerce must indeed learn the principles of business and the many technical phases of that vocation. But such is not enough. They must above all else understand and be motivated to put into practice a Christian economic philosophy that comprehends business as a servant to the best interests of all, rather than as a servant to the vested interests of self; a philosophy that puts a premium on cooperation and fair practices rather than on cunningness and shrewdness and ruthless competition.

Moreover, it is not enough that students in the field of science learn merely the laws of nuclear energy or the active elements of chemical compounds or the source and origin of disease germs or even develop the scientific mind. They must above all else understand *how* this knowledge can be used to serve the common good of all, and they must be imbued with the zeal to make their own contribution to such unselfish service.

Such procedure obviously demands a type of Christian leadership in the persons of the faculty of the institution, who themselves are imbued with this understanding and with a Christian dynamic which becomes contagious. It has been suggested, and perhaps wisely, that some type of

syllabi should be developed to show ways and means of providing religious orientation in the various fields. Most professors lack time to work out such material for themselves. Such syllabi, therefore, could serve as resource material for these teachers in their particular areas of work.

- (3) *The establishment and maintenance on campus and in all campus activities of a Christian atmosphere and a Christian spirit, created by and reflected in the type and content of extra-curricular activities*

The spirit of cooperation, of harmony, of consideration, of tolerance, and the spirit of many other attributes of Christian living can and must become prominent in *all* campus relationships if a Christian atmosphere and a Christian spirit are to be realistically generated. The measure of attainment of this objective rests again unquestionably with the type and quality of leadership—faculty and student—and not with the mechanics of organization or with the diversity of extra-curricular groups.

Perhaps one of the more important factors in the campus program for the establishment and maintenance of a truly Christian spirit is the chapel service. Some church-related schools have completely abandoned chapel, others are making it optional, and still others make it required. It would seem that ideally, it should not be compulsory, but let it be hastily added that again, ideally, it should be made so stimulating and so inspirational and so compelling that, whether it is required or optional, all students will, of their own free will, choose never to be absent. This is more than we can expect, you say. That fear is indeed warranted unless the leadership is drastically improved. There is a good case to be made, however, for required chapel as well. And the reasoning here is no different from that required course in religion. So long as we place attendance for academic courses on a required basis, it would seem that religious orientation through chapel services ought to receive the self-same importance and prominence. But here again leadership holds the key, for it is not impossible to conceive that a weak, ultra-pietistic, emotional leader may exert more of a negative religious influence than a positive one. It is to be conceived that an athletic monogram club under expert and devout Christian leadership could exert more influence upon a student's religious orientation than a series of chapel services under devout but unintelligent guidance. The worth, therefore, of extra-curricular activities in terms of religious orientation is not to be determined by type and diversity but by leadership and positive direction.

- (4) *A conscious and purposeful correlation of colleges and community life, especially in relation to the program of local churches*

Here we find fertile ground for cultivation. Correlation between college and community life in many instances is next to nil. Many colleges expressly profess to be training students for life, training students to take their places effectively and fully in community, national and world affairs, and yet unconsciously these same institutions become parties to the complete divorcement of student life from community and local church experience. Obviously, the total responsibility for this failure cannot be laid upon the doorstep of the educational institution; many churches themselves must share this responsibility. But whatever the cause, it suffices to say that the need for correlation is desperately urgent.

Again, let it be said that regardless of a student's ultimate vocational or professional goal, college education must embrace training for active participation in the Christian church and direct avenues for such work. Illustrative of the kind of practical courses which "aware" colleges may well consider as offerings are "How to Teach a Sunday School Class," "Responsibilities of Church Membership," "Objectives, Techniques, and Content in the Religious Education of Children," or "Young People" or "Adults."

After all, the test of the adequacy and the efficiency of such college training is to be ascertained by the degree and by the success with which college folk—during and following their graduation—are found to be active in church and other religious situations in their home communities. Scientific studies to determine such facts should be profitable and revealing undertakings.

But the college working alone toward such ends can never fully achieve these desirable, ultimate goals. There must be established an ever closer correlation between the plan and program of college and church and professional school if maximum competence is to be realized in the lives of Christian workers, be they lay or professional. There must be found better ways of integrating the resources of these three agencies if improvement and progress are to be assured. And in the process of such correlative development, recruitment for full-time Christian service must become a definite, cooperative objective.

* * * *

In summary, may it be said in the words of George Albert Coe that: "Religion, instead of being a department of education is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process." What seems to be needed most today, therefore, in undergraduate levels, is not a narrow specialization in religion or in religious education, but a broad base made up of the many facets of knowledge bound together and given meaning by the central Christian ethic of life, and thereby inspiring the learner to dedicate his energies and his life to a fervent and active Christian discipleship.

The resultant needs which seem, therefore, to stem from the foregoing philosophy may perhaps be briefly summarized in the following five recommendations:

1. Formal courses in religion and in religious education should be comprehended in a college curricula, but their content should be so planned as to achieve the following objectives:

- a. A basic understanding by the learner of the Christian ethic which must permeate all of life.

- b. An inspired enthusiasm on the part of the student to make this ethic operative by means of his active participation in the work and life of his church.

- c. A practical knowledge of general techniques for such active church membership at his present level and at his next level of development.

2. Renewed studies should be undertaken to ascertain and to experiment with ways and means of relating *all* college courses in all departments to the central Christian motive of life.

3. Colleges should re-examine their campus and off-campus activities with a view of making them efficient laboratories for the inculcation and practice of a personal Christian philosophy and spirit. Such re-examination may also well be promoted by the cooperative undertaking of specific studies in this area.

4. There must be developed by cooperative action of the agencies involved a greater inter-relatedness between the contribution of the college to professional and graduate schools and to the church and community service of its students and graduates.

5. Although there must be a renewed realization on the part of college administrations of their responsibility for the development of an intelligent recruitment program for full-time Christian service, yet there must be an equal realization on their part that this fact does not impose upon colleges the task of producing specialists in the field of religion, but rather, the task of giving to *all* students, regardless of their ultimate vocational or professional destination, a broad Christian base and a fervent and contagious Christian zeal.

RELIGION AND EDUCATION WORKING AS A TEAM

THE REV. R. D. CROCKETT,

Director of Religious Activities, Bennett College

In today's world which is fraught with misunderstanding, prejudice, and conflict, institutions of higher learning are obligated more than ever before to help students to learn to do two essential things: to make a living and to make a life. In the last half century higher education has placed adequate emphasis upon the need for being able to make a living, but all too often it has neglected to help students prepare themselves for living worthy lives. This is evidenced by the chaotic conditions of our time. Today the pendulum must swing the other way until it strikes a balance between these two interests, because making a living and making a life are members of the same team.

Now if the colleges and universities are to meet the challenge of this age, they must have the vision to see that in order to help students live and make a living in these days the weight both of education and religion must be brought to bear on the lives of students. In other words there must be teamwork between the forces of religion and the forces of education. Good education concerns itself with the total man. And sound religion has always maintained that it was concerned with nothing less than the whole person. Hence it is proper that religion and education should work as a team in equipping persons for living in one world.

Education and religion must complement each other at the point of helping students to see clearly the necessary relationships of life. Man has at least four primary relationships. He is related to *things*—inanimate material objects and animate things below the human level. He is related to *himself*. He is related to *others*. And he is related to the *Superhuman* or *God*. A person having good education and sound religion will have all these relationships in their proper order. Education and religion must work together to accomplish this in the student. Neither education alone

nor religion by itself can do the job adequately, but if they work as a team a great deal can be done to reach this goal.

Education prepares the individual to utilize the things about him in meeting the basic needs of nutrition, shelter, clothing, and physical security, but religion enables him to realize that *things* are not as important as *persons*. And if the getting of things destroys life, he has related himself improperly to them. In a democracy education seeks to help each person to reach his maximum self-development. Religion buttresses this idea with the suggestion that one must be honest with and true to himself if he would develop to his highest capacity.

Through education one learns that he cannot live in a vacuum but must cooperate with others in achieving his goals. Through religion one comes to know that he must not only cooperate with others but must lose his life in the service of others if he would save his life. Finally in education one gains the insight to know that there is a power greater than oneself with which one has to reckon. But in religion one acquires the knowledge that not only is there a Superhuman Power but that in Him one "lives and moves and has his being." Therefore when religion and education work as a team on a campus, students will more nearly keep in proper focus their primary relationships and at the same time know how to make a living and live worthy lives.

THE ROLE OF THE CHRISTIAN TEACHER*

DR. CLARENCE CLIFFORD NORTON,

Dean, Wofford College

As we become more keenly critical of educational needs today, we are inclined to be more exacting in the qualifications of college teachers. Graduate degrees no longer should be considered the major qualification to college teaching. Degrees will be taken for granted, but they do not assure the personality or ability to do college teaching. More important are the keenness of intellect, affable temperament, attractive physical personality, power of social adjustment and definite pedagogical skill that go to make excellency in the teaching personality. A good teacher is intelligently aware of the world about him. He understands current trends and basic needs in this world. He brings to his classroom a knowledge that has dynamic freshness and vital meaning.

Another essential of good teaching is the ability to relate a particular subject to the larger field of knowledge and life. Narrow specialization often fails to give the scholar a sense of perspective and an understanding of relative values. A grand old teacher of Yale, referring to such specialists, once remarked, "They have burred in their mole holes so long that their eyes have grown dim in their restricted specialities—they mistake the cackle in their laboratories for the murmur of the world." A wise teacher knows that his work, at best, constitutes a small part of a total picture. It is good for him, ever and anon, to stand back and get a view of the whole canvas.

*Address delivered at the Southeast Conference of Church-Related Colleges, Scarritt College, Nashville, Tennessee, July 26, 1948.

No person should inflict himself on college students if he has a distaste for the classroom. I remember with some bitterness one of my university teachers who gloried in research but loathed the classroom with a feeling of futility and boredom. He succeeded chiefly in giving young men a distaste for the subject he was supposed to teach and perhaps he inspired a few to be better teachers by avoiding his shoddy methods and his abominable attitude.

On the other hand great scholars who are also great teachers have loved the classroom and it has been the student-teacher relation that helped to inspire them with the joy to "gladly teach." Surely the academic heritage of everyone here has been greatly enriched by the memory of at least one great and inspiring teacher. A colleague of mine beautifully expresses this in the following tribute to one of the distinguished teachers of the Wofford of yesterday. "Dr. Carlisle's power was, above all, the power of personality. Teachers there have been who by their sheer intellectuality have drawn the select minds of their age and directed them by the force of their thought. The Doctor's power was not that. It was the direct influence of soul on soul through the potency of the larger, richer, nobler soul to inspire the best in others. He saw, and made his pupils see, the glory in our common life, the awfulness of sin, the sacredness of human relations."

The age of the immediate past has been essentially materialistic. Physical science has received major attention and has had phenomenal growth. We have often mistaken the means of life for ends in themselves. The tragic outcome of this emphasis has brought us to the chaotic present. Today many serious men of science speak with unmistakable earnestness regarding the need of a dependable spiritual basis of life.

The church-related college that does not sense its tremendous responsibility in this hour is unworthy of Christian support. The teacher who discounts character, and who does not rise above the level of being subject-conscious is a misfit in Christian education. I do not mean to suggest that the academic work of the Christian college will be neglected in any realistic approach to its task. Thorough scholarship is in perfect harmony with the will of God. The painstaking, scientific methods of the scholar in seeking truth, follow the design of the God of truth. He gave us our intelligence to be used with all the precision and diligence possible. We will continue to teach the student that using his mind with persistent accurateness will adequately reward his quest for truth and understanding. The laboratory, the library, and the classroom offer the student pathways to God. *But it is the supreme task of the Christian teacher to clearly lead in these pathways.* To relate truth to God, and to guide young life to His presence is the glorious privilege of the Christian college teacher of today.

I have been concerned lately regarding the teaching of the Bible in the Christian college. I am much more disturbed regarding this than I am over the decision of the Supreme Court regarding teaching the Bible in public schools. Bible scholarship is important, but it is not enough. Too often Bible teachers in our denominational colleges are making Bible study more a dead, dull drudgery than a living inspiration. The Bible should be made to live as a vital and rich storehouse of spiritual guidance

for the college student. Not a book to be used as a starting point for bickerings and arguments; not a book to be made a deadening drudgery through lengthy assignments of theological theories—but a book alive with a vital and challenging message for today. A book of prayer, a book of songs, a book of life experiences, a book of love, a book alive and inspiring that dares invite a man to walk with his God.

Personality counts for much in teaching in the Christian college. Men who have convictions born out of keen, penetrating study and unselfish devotion to good, will exemplify what cannot be adequately conveyed through precepts. The campus of the Christian college must have a distinctive atmosphere—personal, kindly, friendly and ever solicitous regarding the spiritual life of the student. There is no substitute for this, for herein is the distinctive contribution of the small church-related institution. It means that the professor must give a good deal of his time to contacts outside of the classroom. It signifies a confidence and friendship between teacher and pupil that is likely to be entirely missing in the institution which specializes more or less exclusively in abstract subject matter. The teacher who is not in love with young life—who discounts the intelligence and worth of youth, has no rightful place in the classroom of the Christian college.

This interest in youth, however, cannot be diluted with even a small portion of insincerity or superficiality. Young people are too critically aware of the counterfeit in personality traits to accept hypocrisy.

A good teacher today will keep sufficiently in contact with young life to understand interests, attitudes, and standards of college students. Too much cannot be taken for granted in such a matter. I remember a venerable teacher of the last generation who entered his classroom one morning and found several boys bending intently over the globe. He began his lecture by commending the boys for their interest in the world. He proceeded to show the broadening and intellectual advantages of contacting cultures of many people around the earth. He lectured for an hour on this fascinating and important subject which had been incited by the boys' bending over the globe. It was a good lecture but in years afterwards the boys remembered but one thing about it. That morning when the professor entered the classroom they were using the globe for a roulette wheel, spinning the world with 25c stakes placed opposite countries as possible stopping points. A careful college teacher never takes too much for granted!

The good teacher, however, is not disillusioned by frailties and inconsistencies of youth. He recognizes the plastic nature of young life and seizes the opportunity of sharing in guiding those who seek the more abundant life. And I know no realm where the rewards are more in evidence. I have yet to meet a Wofford alumnus who, in making inquiry regarding his Alma Mater, asks me about "Old Main" or the twin towers. "Old Main" is a symbol and the twin towers have sacred meaning on the Wofford campus and in the hearts of Wofford men. But we take them for granted. However, we do not take personalities for granted. How many hundreds of alumni have asked affectionately regarding Knotty Rembert, Old Mace DuPre, Graveyard Chiles, or some other favorite personality of the faculty! How many times I have crossed the campus

to see a little group under an elm with one of these personalities in the center! Truly, one of the most important and distinctive features of the small Christian college is in the wholesome, helpful, and friendly contacts between teacher and student.

Too often the college teacher is still considered an impractical theorist, cloistered within ivy-clad academic wall which protect him from the realities of the outside world. While this may be essentially a *naïve* view, manifested by those who do not have much first-hand knowledge of college teachers, there is enough truth in the notion to justify the suggestion that college teachers should have at least one interest that requires off-campus contacts and activities. Luncheon clubs, community services, church relations, civic and political responsibilities, and recreational activities are some of the avenues of self-expression that afford wholesome and constructive contacts apart from the college campus. They will help to make the teacher a human being and challenge his ability as a leader.

Finally, the good teacher knows how to take his classroom to the public. If the teacher can make his specialty vital and interesting to the layman, he has the qualities of a real teacher. An old friend recently said to me, "When I was a young teacher the president of the small college where I taught once made this comment, 'If a teacher cannot take his subject out of the classroom and make it seem interesting and important to people generally, they will be slow to believe that it is really interesting and important inside the classroom.'" Then the old teacher added thoughtfully, "There is no subject, however abstruse and complex, but there is somebody somewhere who can present it so simply and clearly that even the man in the street understands it."

THOUGHTS ON TEACHING RELIGION IN COLLEGES

DR. MERRIMON CUNINGGIM,

Head, Department of Religion, Pomona College

The new college year is upon us. Once again those of us who teach religion in the colleges, in common with colleagues of other departments, are planning syllabi, writing lectures, preparing reading lists and in general girding our mental loins. Part of this preparation is the inward phrasing and facing of problems which may later arise in the classroom, defining for ourselves the nature of our approaching task. And here it is that we begin to see the difference between our job and that of our colleagues in other fields.

For we who teach religion have a problem which teachers in other departments are not called upon to face, at least not in the same degree. It pertains particularly to first-year students in our subject matter, whether they be freshmen or upperclassmen. Fledgling students in many other departments come to the classroom with at least some slight residue of knowledge carried over from high-school days, and the teacher can begin to build upon that deposit. The teacher of mathematics, for example, can usually assume with safety that the eager learners before him know at least how to add. But the teacher of religion has no assurance that they have any inkling as to who Moses was or where the Sea

of Galilee is located. And that holds for students in church-related colleges almost as often as for others.

But this is not the full story. The problem is more serious than that posed by a happy vacuum of knowledge. A first-year student in a foreign language, for example, brings such a vacuum to his teacher, but his counterpart in religion often brings worse than a vacuum, namely, a distressing body of misinformation and misunderstanding. Moreover, this body may have been taught by some religious institution in the student's past, and thus may be complicated by being interwoven with emotional loyalties. The student may not only be laboring under the notion that the world was created in 4004 B.C. at nine o'clock in the morning, but, further, he may be convinced that if he does not believe it then he will surely go to hell.

We who teach religion, therefore, are often called upon to do something much more difficult than merely starting from scratch. We must start before scratch, refusing to confirm our students in their misinformation, treating their misunderstandings with sympathy because they are all tied up with their faith, and yet leading them slowly to a willingness to start afresh in their examination of the facts, and thus possibly in their construction of a faith. We cannot begin at the beginning; sometimes it takes a deal of skill to get the high-strung horse in the starting-block.

But if this is, for us, a special difficulty, it is also our special challenge. What other department in our colleges has, by virtue of its subject-matter, so inescapably intimate a relationship with its students' hopes and fears, their way of life, their future usefulness to society? And what a lot of thinking in advance we must do, if we are to prepare ourselves adequately for our task.

THE CATHOLIC STUDENT ON THE SECULAR CAMPUS

THE REV. DONALD M. CLEARY

Chaplain to Catholic Students, Cornell University

For a proper understanding of the work which is being done for Catholic students on the secular campuses in the United States, one must understand, first of all, the religious philosophy which activates such work. It has long been an ideal of the Catholic Church that every Catholic student, whether in the elementary, secondary or advanced schools, be educated under Catholic auspices. The purpose of such education, as is well known to all educators, is that there be a complete integration between secular sciences and religious education. One has only to look at the current American scene to realize that while this ideal is still set before the Catholics of the United States, complete fulfillment is impossible.

Catholics have for many decades born a dual taxation—that of the support of their own schools and of the public schools—in order that they might give practical effect to the ideal which their church holds before them. At the college level, however, at the present time, there are 200,000 Catholic students in colleges and universities which are not under the auspices of the Catholic Church. The reasons for their being there are varied. In many cases it is because of finances, particularly in the state-supported colleges. In some cases it is a question of scholarship grants.

In others it is a question of courses of study available only at that particular college. The fact remains that they are there and that the solicitude of the Church for their spiritual care and training is very great. Just how great this solicitude is can be gathered from the following quotation taken from the encyclical letter, *Acerbo Nimis* of Pius X, written in 1905: "We do DECREE and STRICTLY COMMAND that in all dioceses throughout the world, the following regulation be observed and enforced; where there are public academies, colleges and universities, let religious doctrine classes be established for the purpose of teaching the truths of our Faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion."

The steps which have been taken to put into practical effect the counsel of Pope Pius X have differed, to some extent, because of local conditions. For example, in most of the large universities one will today find a resident Catholic pastor, appointed by the bishop and approved by the university, to do full-time work in looking after the spiritual guidance of the Catholic students enrolled in that university. In other places the university is situated within the confines of a particular parish and the Catholic students are cared for through the regular parochial societies. In other cases, especially in smaller schools, a priest located at a nearby Catholic parish or institution is also the moderator and adviser of the Catholic group at a secular institution.

This work, which twenty-five years ago was so new, is now assuming a very definite pattern and that pattern can very well be summarized as THE NEWMAN CLUB MOVEMENT. As far back as fifty years ago there existed at some few universities various types of clubs, made up of the few Catholics attending those institutions and usually organized for the study of Catholic doctrine and as a means of preserving the faith of those who belonged to them, in the face of the spiritual dangers which were encountered at these universities. One of the first such clubs was founded at the University of Pennsylvania in 1893 by five zealous young men who later became great men in their various fields of endeavor. They called their club The Newman Club, because they knew that the great Cardinal-convert of their century was the Catholic ideal of scholarship and that his writings were great granaries of knowledge for young, receptive student-minds and hearts.

With the passing of years, the number of Catholic students attending secular colleges increased and more Newman Clubs were inaugurated. Finally in 1914 a federation of the then existing Newman Clubs and Catholic Clubs was organized at Hunter College in New York City.

From this small beginning, the Federation has expanded during the past thirty-four years until at present it is an organization of over three hundred such units, representing 80,000 active members and directing a program for some 200,000 students. It is practically impossible now to find any institution of higher learning which does not have a Newman Club which serves as a focal point for Catholic activity on its campus. The Newman Club Federation is a part of the Youth Department of the National Catholic Welfare Conference with headquarters in Washington, D. C.

Almost without exception, the colleges and universities of the United States have been most cooperative in encouraging and fostering the work of the Newman Clubs. Naturally, as one would expect, there have been a few isolated cases, particularly in denominational colleges and where the number of Catholics enrolled is few, where opposition has been found, but these cases have been few. It seems that practically every man in authority in the field of higher education, realizes the importance of religion in the life of the student body, and it has been the experience of those engaged in religious work that these men have been most desirous to foster an atmosphere wherein the individual student might practice the religion of his choice in complete freedom. A typical example would be the Cornell United Religious Work at Cornell University, an organization which is unique and at the same time is being studied as perhaps the most perfect method of handling the complex religious situation on the secular campus. The university gives over to the C.U.R.W., as it is called, a large building and pays the salary of a director and two assistant directors. Each of the large denominations is represented on the campus by a full-time chaplain, who works not only with his own group but in those specific areas where all groups can work together. These individual denominational chaplains are financed by their own churches and not by the university. An organization such as the C.U.R.W. makes for a unity of purpose at the same time that it safeguards the religious convictions of the different denominations.

To return once again to the work of the Newman Club. Every Newman Club fosters a program of religious, intellectual and social events in that order of importance. During the course of the year religious services are held regularly on the campus, giving each student an opportunity to fulfill all of his religious obligations, such as attendance at Mass and the reception of the sacraments. A retreat is held every year, as well as the other devotional exercises which are so much a part of Catholic life. To the campus are brought lecturers to present the Catholic philosophy on current national and international problems. Panel discussions are held, made up of students and faculty, wherein are discussed the problems which are of such great importance to the student in his college and community life.

It is perhaps in the field of religious instruction that, at the present time, the greatest difficulty arises. A recent survey shows that only in six colleges are adequate courses in religion given for credit. In practically every college and university a course, or some courses, in the philosophy of religion or comparative religion, can be found in the curriculum, being taught usually, by a lay professor. To the religious mind, these courses are neither adequate nor sufficient. It seems that provision should be made whereby a student might be able to receive thorough instruction in his own religion given by a specially trained teacher; for example, in the case of the Catholic, a Catholic priest. One recognizes all of the difficulties that such a program entails: for example, whether it should be a department of religion within the arts college, or whether it should be a separate school of religion; the qualifications of the teachers and the proper content of the courses. Nevertheless, at such places as the University of Illinois and the University of Iowa, the difficulties have been sur-

mounted and a very satisfactory procedure has been worked out. At the present time, in practically all other institutions of higher learning in the United States, courses are being offered which are non-credit. At Cornell University, for example, there are four hundred sixteen Catholic students enrolled in the courses in Apologetics, Legal Ethics, and Church History, being taught by the chaplain.

There is, perhaps, no greater opportunity for real constructive work on the campus today on the part of the Catholic chaplain than there is in the field of counselling. Every chaplain has the same story to tell. Practically two-thirds of his time is taken up in consulting with students about the multitudinous problems which perplex all college students. Problems relating to religion are, of course, the most numerous. In the great transition period between high school and college, students often find the things which they have accepted on faith thus far are being challenged and, as a result, the chaplain often finds that one of his greatest tasks is what has been termed "the intellectualizing of faith."

The married veteran, once unknown in college life, now presents one of the greatest sources of difficulties. The reasons for this are so apparent that no mention need be made of them. The love affairs and other minor difficulties of the students make up the third category of problems with which chaplains have to deal.

In summary it might be said that everything possible is being done for Catholic students within the limitations which are presented by the nature and cooperation of the school, the geographical location and the availability of properly qualified men. It is indeed a work which, because of its newness, is in a fluid state. The fact remains that great good will be accomplished chiefly because the Church is interested in the work, and She is receiving cordial cooperation on the part of educational administrators.

THE YMCA SPEAKS

MR. PAUL N. DERRING,

Director of YMCA, Virginia Polytechnic Institute

At a college convocation during Religious Emphasis Week on the campus of the Virginia Polytechnic Institute, Dr. Albert C. Outler, professor of theology at Yale University, put into words the real significance of religion in higher education. "Learning and technical skills," he said, "without humane convictions, are futile and dangerous things. Even these convictions, without a religious faith and reference, will not long remain humane. It would seem, therefore, and it is my profound and urgent conviction, that if education is to be good, it must be religious."

Essentially, that is why the YMCA strives to put itself at the heart of VPI: first, to give a soul to the core of learning, and after that to make the life of students pleasant physically, mentally and socially.

A cross-section of the Christian Association's work represented by the events of a typical week, might clarify the hazy notions some people have about the YMCA. On our two campuses there are Bible study, a vesper service, an occasional dance of an hour and a half, the supervision of the Hi-Y Club in the local high school and a similar organization in the

Negro public school, the direction of a Boy Scout troop, the leadership of a mission Sunday School on Brush Mountain, and the arrangement of four or five discussion groups for students in barracks and dormitories, led by faculty members, ministers, and visiting speakers. Quarterly, an attempt is made to hold institutes on current affairs, considering such problems as the prevention of World War III, marriage and its implications, the objectives of higher education and the preservation of our own honor system.

Enlarged enrollments have expanded and changed living conditions in practically all colleges and universities. Alma Mater is no longer what the old grad remembers as a compact, homogeneous, small student body and faculty. Trailer camps, quonset huts, even barns converted into small apartments make residences for veterans, married and unmarried. Student families create domestic situations and problems which are new to the YMCA secretary, whose prewar counseling was almost exclusively with adolescent young men recently come from high schools. If "new occasions teach new duties" these are days when the college YMCA should employ its genius to meet current concerns arising out of a complexity shared by students, faculty, administration and the resident population in the college community.

Generalizations are dangerous, especially if they are made by one who works almost exclusively in one institution of higher learning. Yet, my knowledge of most college YMCA's leads me to believe that associations employing one or more secretaries are doing excellent work, and with few exceptions are making themselves more indispensable than ever to college administrations. On the other hand, it is my belief that the war crippled and even exterminated some of the weaker YMCA's, which for years struggled along without much intelligent leadership on the part of students or faculty. Furthermore, the shortage of competent well-trained secretaries is just as real as the shortage of college teachers. We shall overcome all these difficulties only when there is an intelligent recognition of religion as an integral part of a man's education. The education of the whole man, including the development of his skills, the development of his convictions, the formation of his concepts of God and of man, and his commitment to some worthy cause that will employ all his gifts and energies, is the business of the college and the business of the college YMCA.

JOE COLLEGE AND RELIGION, 1948

"What do students think about religion?" is a question important to every church-related college. In an attempt to get a partial answer to the question, the University Baptist Church, Austin, Texas, sponsored a survey at the University of Texas conducted by Joe Belden and Associates, a recognized public opinion poll research firm.

G. E. Williams,* Director of Student Activities at the University Baptist Church, reports that the results of the survey showed that students attended church less frequently at college than they had done while at

*Space did not permit use of entire article submitted by Dr. G. E. Williams, Director of Student Activities, University Baptist Church.

home. At home 77.1% attended church every Sunday or almost every Sunday, but at the university only 45.4% attended that often.

Students who did not attend Sunday night services were asked, "How did you spend last Sunday night?" The respondents gave a variety of answers, but 51.5% replied that they spent Sunday night in studying. Another 13.4% attended the movies. The rest of those replying spent their time working (2.3%), dating (6.2%), visiting friends (4.8%), listening to the radio (1.4%), loafing (3.1%), and engaging in miscellaneous activities.

In trying to find the cause of poor attendance at Sunday morning services, those making the survey asked students, "How did you spend the evening last Saturday?" Pollsters were surprised to learn that 18.9% of the so-called wild college youth spent Saturday night studying. Twenty-five and nine-tenth per cent attended movies, 19.1% danced, 2.8% worked, and the remainder listed themselves under miscellaneous activities.

The students were also asked to tell about their sources of spiritual satisfaction and whether these sources were confined to the church. Twenty-two and nine-tenths per cent said the church provided their source of spiritual satisfaction whereas 72.9% reported that their sources were outside the church. These sources were listed as being people, literature, music, nature, and art. When asked to name *one* source which gave the *most* spiritual satisfaction outside the church, they chose the following:

People	30.8%
Music	20.7%
Literature	20.1%
Nature	11.8%

When confronted with the question "Do you think your denomination (or church) contributes more to Christian living than any other denomination?" the students gave replies that were overwhelmingly negative. Eleven and seven-tenths per cent said "Yes," but 75.9% said "No," while 10.6% did not know and 1.8% did not answer.

Dr. Williams concludes his report of the survey by saying that college students are busy acquiring knowledge for their professional careers. "They are intent on making up for lost time, and are studying in very crowded conditions. Religion has not been crowded out, however, but traditional practices have. The search for the abundant life continues at an accelerated pace, and the church serving college youth *must* move into their pattern of living if it is to exert a vital influence in that search."

REPORTS OF CONFERENCES

CONFERENCE OF CHURCH-RELATED COLLEGES OF THE SOUTHEASTERN REGION

The Thirteenth Annual Meeting of the Conference of Church-Related Colleges of the Southeastern Region was held at Scarritt College, Nashville, Tennessee, July 26, 1948, jointly with the Institute of Higher Education sponsored by the Board of Education of The Methodist Church and Scarritt College.

The conference was called to order by the president, President John L. Plyler, Furman University, and President Hugh C. Stuntz, Scarritt College, welcomed the delegates. Four speakers were featured in this first session: A. E. Tibbs, Dean, Furman University, spoke on "How Can We Preserve Democratic Procedures in Aristocratic Specialization;" Hunter B. Blakely, President, Queens College, discussed "A Christian Philosophy of Education as a Foundation for Responsible Citizenship;" C. C. Norton, Dean, Wofford College, discussed "The Role of the Christian Teacher;" and John O. Gross, Secretary, Department of Educational Institutions, Board of Education of The Methodist Church, chose to speak on "The Role of the Christian College." Following these stimulating addresses, an open discussion was led by Robert N. DuBose, Executive Secretary of the Commission on Christian Higher Education of the Association of American Colleges.

Highlight of the closing session was the address of President Goodrich C. White, Emory University, on "The Church-Related Colleges and the Report of the President's Commission on Higher Education" (which will be printed in the December issue of the *Bulletin* of the Association of American Colleges). Dr. White contended that church-related colleges should regard the Report of the President's Commission on Higher Education as a challenge rather than as a threat.

INSTITUTE ON HIGHER EDUCATION UNIVERSITY OF DENVER

Representatives of private and church-related colleges met on the campus of the University of Denver, August 3, 4, 5, and 6 in an Institute on Problems and Programs in Higher Education jointly sponsored by the Commission on Christian Higher Education of the Association of American Colleges, the Division of Educational Institutions of the Board of Education of the Methodist Church and the University.

General sessions were planned to highlight the small group meetings built about problems and programs in Public Relations, Curriculum, Finance, Student Personnel, and Religious Education.

The first general session followed a dinner served at Hosa Lodge, a real beauty spot in Colorado's mountains. In his address President Kenneth I. Brown, Denison University, this year's President of the Association of American Colleges, most certainly established a high standard for later meetings in his very able discussion of aims and objectives in Christian higher education. Speaking to the second general session Dr. Brown pointed thinking toward the problems and standards involved in the training and selection of college faculties.

The Chancellor of the University of Denver, Dr. James F. Price, discussed problems confronting higher education in the areas of curriculum, administrative organization, provisions for research, and public relations.

The closing general session was devoted to the reports of the five area coordinators and to a very thoughtful and stimulating summary and evaluation of the proceedings presented by Dr. John O. Gross, Secretary, Department of Educational Institutions, the Board of Education of the Methodist Church.

Though the general sessions marked real highlights for the institute the meetings of the small study groups were most fruitful for they offered opportunities for the exchange of ideas and the discussion of basic problems. Because of their constant inter-relationships the small groups combined forces in several meetings to discuss common problems. These combinations proved most fruitful.

Though attendance was small all of the participants were enthusiastic about the outcomes and expressed their interest in the continuation of the institute in Denver in the summer of 1949. With continued support from the sponsors it is hoped that the institute can be looked forward to as an annual program designed to meet the needs of western and mid-western colleges and universities.

PACIFIC NORTHWEST COLLEGE RELIGIOUS CONFERENCE*

Both the curricular and extra-curricular religious programs on Pacific Northwest campuses will be measured for effectiveness during the next three years. This idea was enthusiastically received by the Pacific Northwest Religious Conference held at Lewis and Clark College, April 9-10, under the chairmanship of the Reverend John B. Harrington, Chaplain, Lewis and Clark. Professor E. W. Warrington in the keynote address for the first phase of the conference stressed the need for religion in the college scene as an integral part of college life and study and not as an appendage to either. He recommended better text books, which begin where the student is, and better techniques of teaching to vitalize religion in the student's life.

Dr. Harold Saxe Tuttle lead the committees of both the curricular and extra-curricular areas in a discussion of social attitudes that might be expected of college students. A further study of attitudes will be conducted for the purpose of standardizing a test based upon responses from faculty members of a number of colleges. Dr. Tuttle pointed out that ideals and motivation are the real criteria for measuring and that religious achievement could not be measured separately as it is an integrated part of life.

Five areas—Bible knowledge, religious ideas, social attitudes, subjective techniques (interview type) and religious maturity—were selected as objectives for work during the coming year by the committee on curricular evaluation. The committee on evaluation of extra-curricular religious activities will study the meaning of religion, the faculty in religious emphasis programs, camps and conferences, and student organizations.

*Condensed from an article by Gay Harding, Director of Publicity, Lewis and Clark College.

AMONG THE COLLEGES

"The Ministry" will be the theme of the 29th annual conference on ministerial training at Garrett Biblical Institute. Dr. J. Richard Spann, Educational Director of the Commission on Ministerial Training of the Methodist Church, has announced that more than 18 papers will be presented by outstanding ministers and lay leaders dealing with various problems related to the ministry.

The College of St. Thomas instituted its first Founder's Day, September 28, in a gala one-day program commemorating its founding as a seminary for theology students by the Most Reverend Archbishop John Ireland in 1885.

The appointment of Dr. Richard A. Meyers to direct a special research program in rural church development in association with the Christian Community Administration at the College of the Pacific has been announced by President Robert E. Burns. Dr. Meyers will study church histories, community trends and all factors of church organization as a realistic basis for planning effective church administration.

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COLLEGE AND CHURCH welcomes any news of religious education, religious activities or research in the field of religion from the colleges. Please send such items to the Commission on Christian Higher Education, 726 Jackson Place, N. W., Washington, D. C.

ANNOUNCEMENTS

The Omaha Conference of Church-Related Colleges is scheduled to meet on December 8. President W. W. Peters is chairman, Father Vincent J. Flynn is vice-chairman and President Russell D. Cole is secretary of the conference.

The Southeast Conference of Church-Related Colleges will meet at Memphis on November 29. We shall have dinner at 6:30 p.m. followed by a business session.

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The church-related college offers great advantages to Christian young people who seek an education which will be recognized as the equivalent of that received anywhere, and at the same time, who desire an atmosphere friendly to the best in spiritual life.—*Pasadena College Clarion*.

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The aim of every worthwhile college is to produce character. The most appalling need of our time is strength of "inner manhood." Christian morality and Christian character can be expected only where the Christian religion is taught and practiced.—*President V. F. Schwalm, Manchester College Bulletin*.

